

February 4
1932

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"God knows what will come out of it, but I believe with all my soul that the times people are passing through to-day, not only in our own country but in the countries of the world, will cause them to turn their thoughts to a supreme power, the Creator of the world, the God we worship."—REED SMOOT.

No. 5, Vol. 94

Thursday, February 4, 1932

Price One Penny

FAITH IS A LIVING PRINCIPLE

ELDER RULON S. WELLS

OF THE FIRST SEVEN PRESIDENTS OF SEVENTY

I CAN also bear witness to the truth of the remarks of my brother who has preceded me. He has been giving us an insight into those saving principles which have within them the power of God unto salvation. They are commonly known as the first principles of the Gospel, and probably they are the first principles, but according to my view, they are also the last principles of the Gospel, and they include within them all that there is in this glorious Gospel of the Lord Jesus Christ.

They are fundamental, and out of them spring all of the principles and doctrines that the Lord has revealed. All others are simply so many concrete forms of these fundamentals of faith, of repentance, of baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. Very truly they are first principles. They are the first and the last. We may not get away from them, for they have to do with all the conduct of mankind. They are universal. They are all-inclusive.

Sometimes people have taken different views by forming limited conceptions of the meaning of these terms. I have heard people say that they did not regard faith as an ordinance of the Gospel; nothing could be farther from the truth; that repentance was not an ordinance of the Gospel; likewise, nothing could be farther from the truth. They are not only principles but they

are also ordinances of the house of God. Sometimes these ordinances have been confused with ceremonies. A ceremony is an outward performance. An ordinance may be an outward performance, but not necessarily so. An ordinance is a law of God. Whatever God hath ordained is an ordinance of the house of God, and faith is one of them, fundamental in every particular.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Some people have imagined that that is a contradiction of the words of the Apostle James, that have been quoted by my brother, that "faith without works is dead," and that faith alone will not save. Very true. A faith without works is dead, being alone.

But that is not the kind of faith that constitutes one of these fundamental principles to which I have alluded. The principle of faith to which I allude, which forms such a fundamental part in the plan of life and salvation, is a living faith, not a dead faith.

Let me illustrate something of the circumstances, and what is contemplated in this great and saving principle of faith, and in order to do so I must refer you backwards in the history of God's dealings with His children.

COUNCIL IN HEAVEN

There was a council held in heaven, before the foundations of this earth were laid, wherein these principles were discussed, and the great plan of life and salvation was evolved and promulgated among the children of God. What do we know of that which happened before the foundations of this earth were laid? Do we read anything about that in the Bible? Is it to be found in Holy Writ? Only some few allusions to it. Let me quote one. It is where the Lord spoke unto His servant Job, and He said unto him :

Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. . . .

When the morning stars sang together, and all the sons of God shouted for joy?

Sure enough, where was Job? Where were you? Where was I? Let me tell you that that is made known to us in modern revelation. We sat in that great council, our Father in heaven, with His numerous posterity in the spirit, the sons and daughters of God, when it was promulgated, this glorious plan of life and salvation. What did He mean, in speaking to Job :

"Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God"—and daughters too for that matter—"shouted for joy." And what were they shouting about? These fundamental principles that had within them the power of God, whereby we might

go on to perfection, whereby we might become like Him. The power of God unto salvation. And what was this plan?

First: Faith in the Lord Jesus Christ.

Second: Repentance.

Third: Baptism by immersion for the remission of sins.

Fourth: Laying on of hands for the gift of the Holy Ghost.

That plan involved the creation of this world. It involved the coming of the children of God to inhabit it, and to receive bodies of flesh and bone. It involved the fall, the disobedience in the Garden of Eden. It involved also a redemption from that fall. It involves the earth-life experience, through which we are now passing.

All these things were made known, and the plan of redemption from that fall was contemplated to be in compliance with the will of God. It involved the sending of some one into the world to carry out the plan which God had instituted, a divine plan, whereby the children of God might be perfected.

Then the question arose, in that great council: "Whom shall I send?" And there arose one in the midst of them, like unto the Son of Man, and He said: "Father, thy will be done, and the glory be thine forever." That was the Lord Jesus Christ, our elder brother.

MULTITUDES NOT INTERESTED

But there were others of the children of God who did not and would not accept that plan. They were not interested in it, because it meant faith in Him whom God proposed to send; because it meant repentance from sin. They did not want that. There was quite a multitude of them, for some of them had been labouring in the midst of our Father's children, leading them away from the plan of the Almighty. And another one arose in that council, also a mighty and strong spirit, a great personality, powerful but wicked, and he said: "Here am I, send me, I will be thy Son, and I will redeem all mankind, that one soul will not be lost." He proposed to use compulsion. "And surely I will do it; Wherefore give me thine honour." He was also ambitious. That was Lucifer, a son of the morning. But God said: "I will send the first," and Satan grew angry—Satan is only another name for Lucifer.

Satan it was—and he led away from the plan of the Almighty and away from God, we are told, one-third of the hosts of heaven. A mighty spirit he must have been. But the Lord said: "I will send the first;" but he grew angry, and rebelled against God and His plan, and drew away with him one-third of the hosts of heaven. The Lord cast them out of heaven, cast them down. Down where? Down here, right where we are—but not in bodies of flesh and bone—and we meet them every day.

We do not behold them with our natural eyes, because they

are only spirits, and may not be seen by our temporal vision, only as it is quickened by the Spirit of God. But they are here just the same, and their power and influence is being felt, and in the same manner that it was in that primeval day, when they led the children of God away from Him and His designs.

This plan that God had evolved is now in the process of being carried out. In fulfilment of that plan this earth was created; the human race was introduced upon this planet, and they are having their earth-life experience.

Said the Lord unto our first parents, after He had planted the garden in the east of Eden, and commanded that they should partake freely of the fruit of the trees that stood there: "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Then taking it for granted that they would: "In the day that thou eatest thereof thou shalt surely die."

It was a fearful undertaking to come into this world, with a knowledge of good and evil, and be subjected to both powers that were to be extant. The influence of the first one that was chosen and sent of God, even Jesus Christ, and of His servants, was the influence for good. But through the instrumentality of Satan and his horde of followers, another influence, a diabolical influence, was in the world, leading men and women away from God.

But to be subjected to those influences and to live in a body of flesh and bones, and with the penalty that was attached to it, was a serious proposition. So, when the Lord said: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," that was only another way of telling them this: "Are you willing, in order to get the benefits of this earth-life experience, to become educated and tried and proven; in bodies of flesh and bones, through your faith in God, to endure all the hardships of an earth-life—its trials, its tribulations, its sorrows, and finally death?"

SHOULD BE GRATEFUL

How grateful we ought to be that our first parents conceded: "Yes, we are willing to endure that," and partook of that forbidden fruit. What would we have been without it? No knowledge of good and evil, no progress, no practicing of these fundamental principles that have within them the power of God unto salvation, unto our developing those divine attributes, that image of God that is within us.

Grateful, then, we should be for the fall, especially when it is accompanied by the assurance that God gave us in the very beginning, that He would send the One whom He first chose to redeem us from the fall, even the First Born, Jesus Christ, our Lord. That is the experience that we are going through.

Then what is faith? "Believe on the Lord Jesus Christ, and thou shalt be saved." Why, of course. There is no one else that has the power to save us. He it was who was chosen in that primeval day. But faith in Him means a living faith. It contemplates the acceptance of God's plan, which He came to promulgate and introduce among the children of men—a living faith in God; which must be manifested in the works of obedience to that divine plan. To accept of Him, therefore, and God's plan, that is faith. To reject Him whom God did not send, with all of his false philosophy, his false religions, his temptations to do evil and all things that lead men and women away from God—to reject him, that is repentance.

Sometimes people say they do not want to hear these first principles talked over and over again. There is not anything else to talk about. They are too all-inclusive. There is no thing in life that is not contemplated in these. Every principle is involved in them, because real faith means to live not by bread alone but by every word that proceedeth forth from the mouth of God. It means to accept of Him whom God sent, and the Lord proposed to bring us into communion with Him, that we might be led by His hand.

He gave unto us a forgiveness of our sins, a part of the plan of life and salvation—remission of sins. He provided a way whereby it might be accomplished. And what was that way? It was a way whereby we manifested our faith in the Lord Jesus Christ, for if we have been baptized in Jesus Christ we have been baptized into His death, who died for the sins of the whole world, and we come forth from that watery grave in the likeness of His glorious resurrection—merely a manifestation of faith, of faith in God's plan, a faith in that principle that God has instituted, whereby He proposes to redeem us from death and the grave.

NO OTHER PLAN

That is why He sent His only Begotten Son, "for God so loved the world, that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That is the mission of the Saviour. "Believe on him, and thou shalt be saved." Nothing truer in all the Bible than that, but it means that living faith in Him. It means the acceptance of Him and His mission which He received from the Father. It means the acceptance of His glorious Gospel, which has within it the power of God unto salvation, and there is no other Gospel given unto man than this one, no other form or plan of life and salvation.

There is "one Lord, one faith, one baptism, one God and Father of all." Unto Him we must seek for our salvation, for there is no other name given under heaven, other than the name of the Lord Jesus Christ, whereby men and women may be saved. Let

that be understood. Then we see the significance of this great commandment: "Believe on the Lord Jesus Christ, and thou shalt it be saved." We do not need to quibble over the meaning of it. It means a living faith in Him, a willingness to be guided by Him and yield obedience to His glorious Gospel, that has within it this divine power.

All-inclusive, then, is this very faith that I am speaking about. All is involved in that. And another thing that is all-inclusive is repentance from sin, for repentance from sin involves every action of our lives. There is not a thing that we may do, that we are not called upon to practice this divine and saving principle. It has to do with every act of our lives. We cannot engage in merchandising, we cannot sell a yard of calico, or weigh out a pound of sugar, where we are not called upon to practice repentance from sin. If we fail to give full measure or full weight, repent! If we are tempted to do that, we have to choose between good and evil.

To choose the good is practicing faith. To reject the evil is practicing repentance. These are principles for daily conduct, for our daily lives, and have to do with everything in our experience—not only with our business transactions, but also with our amusements. There is a right way and a wrong way to do everything, a right way and a wrong way to dance—wrong amusements and right ones.

Carry with you, wherever you go, the spirit of the Gospel, the spirit of faith in God and repentance from sin. Let it be practiced in everything that you do. Not only has it to do with our amusements, with our labours, our occupations, our merchandising and our industries, but it has to do with every thought that comes into our minds. Are they always pure and holy? If they are not, repent—every one of us.

GOD PREPARES PLAN

We must practice these principles all the days of our lives, and if we endure in them until the end, then we shall be saved. They are all-inclusive, therefore. God prepares the plan whereby we may be forgiven for all of our trespasses, and notwithstanding our endeavours as human beings, it is only human to err, and many times we do the thing that we should not do. God is willing to forgive, but not unless we keep the faith, not unless we rise again and continue the battle against evil. Resist the Devil, and he will flee from you.

"Draw nigh to God, and he will draw nigh to you." To draw nigh to God, that is faith. To resist the Devil, that is repentance. It all has to do with our every-day life. We must practice it in everything that we do. We must measure our lives, our conduct and all that we do by these saving principles, and be influenced by them in the ways of right.

Our first parents partook of the fruit of the knowledge of good and evil, for a divine purpose. With that knowledge of good and evil, blessed are we if we choose the good and reject the evil. To choose the good means to accept God's plan, and Jesus Christ whom He has sent. To reject the Evil One and his plan, that is repentance.

Thus do I elucidate these doctrines, realizing that they are all-inclusive. They have to do with everything that we have anything to do with. The Lord proposes to help us in it. He realizes the weakness of mankind, and He understands also the shrewdness, the cunning, the deception of His arch enemy, the arch enemy of mankind, the arch enemy of God—Satan, with all of his followers.

DIVINE GUIDANCE

The Lord proposes to help us in this great battle of life, this great fight of faith. He proposes to render us divine assistance. How does He propose to do this? By bestowing upon us that priceless gift, the gift of the Holy Ghost, the spirit of God that comes from the presence of the Father and the Son, and reveals unto us the things of God; and that warns us of danger, whether seen or unseen, guides us by His hand, in the way of truth, for it is the Spirit of Truth, leading into all truth.

There is a purpose and a mission. Do we prize that wonderful and marvelous gift which God has conferred upon us, when hands were laid upon us by His duly authorized servants, who said unto us, "Receive ye the Holy Ghost?" Does that mean nothing to you, Latter-day Saints? Surely it does. It means something to every true Latter-day Saint. To have the sweet companionship of God's Holy Spirit means to be led in the ways of truth. That may be cultivated by obedience to the will of God.

Faith may likewise be cultivated by doing the will of the Father, that we may grow in the knowledge of God, and in good works day by day, and come to the knowledge of the truth, the knowledge of God, Whom to know is life eternal. That is what we are striving for, an exaltation in the celestial kingdom of God. If you desire to obtain that exaltation in the celestial kingdom of God, obtain the Spirit of God—the gift of the Holy Ghost, and then retain it. That, you may only do by living righteous lives, and which you may only lose through transgression.

Oh, what wonderful blessings come to us by reason of this marvelous gift, which God bestows upon us so freely! The Apostle Paul wrote unto the Corinthian Saints in these words:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

(Continued on page 75)

THURSDAY, FEBRUARY 4, 1932

EDITORIAL

THE SWEDISH MISSION PRESIDENCY

GIDEON N. HULTERSTROM, President of the Swedish Mission during the last four years, has been released to return to his home and will sail from Cherbourg on February 4th, 1932. Sister Hulterstrom and their son Willes returned several months ago to attend to important family affairs.

It is a pleasure to report the faithful, diligent and intelligent services of Brother and Sister Hulterstrom in behalf of the latter-day work of the Lord in Sweden. Many burdens have rested upon their shoulders, but without haste and in full deliberation



GIDEON, WILLES AND SIGNE HULTERSTROM

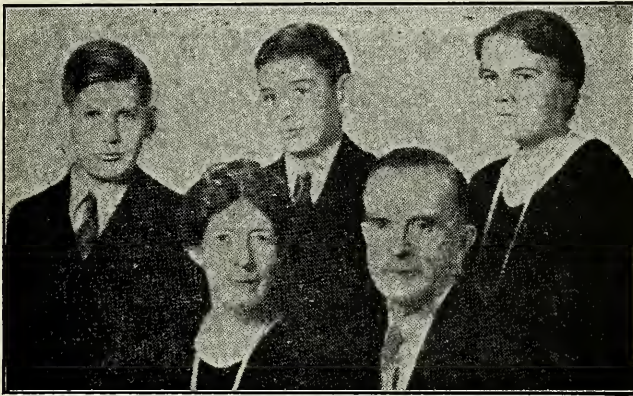
they have met and discharged every responsibility placed upon them.

Some splendid branches of the Church are found in Sweden; and the work of the missionaries there is very successful. The Swedes are among the most enlightened and progressive peoples on earth; and when the wall of prejudice is broken down, they comprehend and accept the Gospel and become faithful Latter-day Saints.

President Hulterstrom has filled several missions in Sweden. This is the second time that he has presided over the mission. Much of the recent progress in the Swedish mission has been accomplished under Brother Hulterstrom's wise leadership. Sister Hulterstrom in her unremitting labours in behalf of the womanhood of the mission is entitled to a like mead of praise.

The European saints, generally, join gratefully with the Swedish saints, in wishing President and Sister Hulterstrom and their family much happiness in the years that lie before them.

Gustave W. Forsberg, as already announced, has been appointed President of the Swedish Mission in succession to President Hulterstrom. President and Sister Forsberg, with three of their children, reached Stockholm a week before Christmas. They have already received the hearty welcome of the Swedish saints. President Forsberg, a prominent business man of Salt Lake City,



PRESIDENT AND SISTER GUSTAVE W. FORSBERG, FRANCIS
JOHN AND ADA

has a long and honourable record of Church service. Among the many positions of leadership that he has held, he has presided over the Swedish saints in Salt Lake City, and at the time of his call to the Swedish Mission was a Stake High Counselor. The business and Church experience, genial personality, and humble though vigorous devotion to the Church of Christ, will make President Forsberg a successful mission president. Sister Forsberg, likewise, has had excellent Church experience which will be of much benefit to the Swedish saints. Their eldest daughter is ready and eager to co-operate in the auxiliary work of the Church. The Swedish saints have cause to rejoice in having such excellent successors to the beloved Hulterstrom family. May health and prosperity wait upon the Forsberg family while they labour in the "Old World."—W.

"STARS" DESIRED.—The following numbers of the *Millennial Star* for the year 1931 are desired to complete volumes: numbers 9, 10, 28, 36 and 51. Mail through District Office or direct to *Millennial Star* Office. Payment will be made for the Stars. Compliance to this request will be appreciated by the Editor.

DEDICATION OF GRONINGEN CHAPEL

ELDER WELDEN C. ROBERTS

MISSIONARY efforts are bearing much fruit in the Netherlands Mission, for many people are becoming convinced of the truth of the Gospel of Jesus Christ.

For years, efforts have been centered on the needs of the mission; and through much toil and earnest endeavour, the hopes



GRONINGEN CHAPEL, NETHERLANDS MISSION

and ambitions of the saints in the beautiful city of Groningen have finally materialized into a beautiful chapel, a Church-owned building worthy the name of the Lord.

This long desired blessing of the saints in Groningen, Holland, was realized through the efforts of Mission President John P.

Lillywhite, who secured the building for the Church. Elder Hookstra supervised the remodeling of the building, for chapel purposes, under the direction of the present Mission President—Frank I. Kooyman.

During the visit of President John A. Widtsoe in the Netherlands mission, last autumn, Groningen Chapel was dedicated to the Lord, Wednesday, October 21st. Many hearts were penetrated and thanks were given to God during the dedicatory prayer, offered by an Apostle of the Lord and rendered in the Dutch language by Elder Frank I. Kooyman, president of the Netherlands Mission. Presidents Widtsoe and Kooyman also addressed the congregation, giving them counsel and exhorting the saints to keep their chapel holy in the sight of God, that it might ever prove a blessing to them.

While in the Netherlands Mission, President Widtsoe attended several special gatherings of the saints and met with the traveling missionaries, giving them needed instructions, answering questions, and admonishing them to diligently serve the Lord in righteousness.

The saints of Groningen are now enjoying the answer to their earnest prayers and are grateful for the splendid little chapel, which marks a new era in the history of the Church in Northern Holland.

The accompanying illustration shows the front of the Chapel. It is located in an excellent part of the city. The main hall is on the ground floor, and several classrooms are on the floor above.

FAITH IS A LIVING PRINCIPLE

(Concluded from page 71)

What did he mean by that? May not the same thing be said to the Latter-day Saints to-day? Those Corinthian Saints, to whom he wrote, were men and women who had embraced the Gospel of the Lord Jesus Christ, who believed on Him, who repented of their sins, who had been baptized by immersion for the remission of those sins, and received the gift of the Holy Ghost by the laying on of hands.

It was to these people he was writing, and we might say the same thing to the Latter-day Saints to-day. Do we not know that we are the temple of God, and the Spirit of God dwelleth within us? Then let us not defile the temple of God, for if we do, the Spirit of God will be withdrawn from us, and that means destruction, for then we are turned over to the buffetings of Satan, that other power opposed to the power of God, he also came, even Satan and his followers. Therefore be warned of that, and retain the gift of the Holy Ghost. It is sacred. It is holy.

The Lord has permitted us to be called Latter-day Saints. What is a Saint? A Saint is a holy being. Are we that? Let me tell you; yes, if we have the Spirit of God; but if we have not, then no. That is the difference. Then obtain the Spirit of God and keep it, and just as sure as we breathe the breath of life, it will eventually lead us into the celestial kingdom of God. There is no quibbling about it. We do not need to say, "Oh, we have to do this, that and the other." Well, of course, we have to be led by the Spirit of God to do the things which God desires us to do, in order that we may obtain eternal life.

Bring yourself, then, under the tuition of God's Holy Spirit. Bring yourself under that Divine influence, and reject the diabolical influences that are opposed to it, the power of the Evil One. That is only another way of telling us to have faith in God and repent of sin.

You can see, then, how all-inclusive it is. It includes everything that we have to do, every thought of our minds, every act, every amusement, and all that we engage in. It involves the great and good fight of faith, in which we must endure unto the end if we desire to be saved. We may make mistakes, but stand up again if we fall, and go on, and still put our faith in the Lord, and continue the good fight unto the bitter end. That is the advice that we give to Latter-day Saints. That is the only way to be saved.

It is the Gospel of the Lord Jesus Christ, the plan of life and salvation revealed from heaven, promulgated to us before we ever came here, but we have forgotten about it; but when we hear the glad tidings, there is something within us that bears witness that they are true. That thing that bears witness to us of the truth is that assurance which God gives us that our salvation is secured if we will only do His will.

What is faith? You know, a minister once said to me—I do not think that he was orthodox at all, but he made this remark: "Mr. Wells, I do not like that principle of yours that you call faith." He said, "Just think of it—to believe everything you hear." That is not faith. What a wrong conception of faith! You know, he was thinking of the Devil's counterfeit of faith, credulity. To believe everything that we hear would lead us astray. Where would it not lead us to, if we believed everything that we heard? The Lord does not want us to do that. He does not want us to believe liars. He does not want us to be deceived, and to believe everything that anybody may say to us. Not by any means.

What does He want us to believe? Why, He has told us, believe on the Lord Jesus Christ and His plan. "My sheep hear my voice, and I know them, and they follow me . . . and a stranger will they not follow." That is faith. That is faith in God, in His power to redeem us, to save us, to bring us back to

God. That is what it means, to believe on Him, to believe on His power, that He created the heavens and the earth, that by His power we live and move and have our being. It means everything, this great trust in God. It means the assurance that God gives us that our exalted hopes shall be realized.

Paul defines faith in these words: "Faith is the substance of things hoped for, the evidence of things not seen." That is a very good definition. It is the very substance or the assurance that God gives us that our exalted hopes shall be realized—not the wrong ones. What are our hopes? Are they for the sordid things of this world, for the gratification of evil desires? If so, those hopes are vain.

What are the hopes that we should have in mind? Those hopes that come to us from the Lord Jesus Christ, and through His servants whom He sends to assist Him in this glorious work, His Apostles and His Prophets. What are those hopes? Why, it is the hope of eternal life, of a life beyond the grave, of a reunion with our loved ones that have gone before. It is the hope of an exaltation of joy and happiness in the presence of God and His Son. These are the hopes that are inspired by the Son of God and His Apostles and His Prophets.

Now then, faith is the assurance that God has planted in our hearts, that these exalted hopes shall be realized, if we will do His will. Such is the Gospel, the plan of life and salvation. I repeat again, my brethren and sisters, be faithful and true, endure in faith to the very end, believe on the Lord Jesus Christ and His glorious Gospel, and render obedience to it, thereby proving your faith to be a living faith in Him. Then shall you be saved and exalted in His celestial kingdom. God grant that that may come to each and every one of us, in the name of the Lord Jesus Christ. Amen.—Address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., Sunday, October 25th, 1931.

INCIDENT IN PRESIDENT GRANT'S MISSIONARY LIFE

ELDER FRANK I. KOOYMAN

PRESIDENT OF NETHERLANDS MISSION

(NOTE: This incident occurred over a quarter of a century ago while President Heber J. Grant was presiding over the European Missions and was visiting in Rotterdam.)

Four meetings were held in which President Grant occupied part of the time: three on Sunday in Rotterdam, and one in the evening of the previous Friday at Amsterdam. As the speaker spoke in English, his remarks were interpreted into Dutch, sentence by sentence.

It so happened that all the able hands had returned home. Two native Hollanders were asked to render this service, and each was given two meetings in which to assist the speaker. The first one, the older of the two, had been to Utah and had a good command of the language. However, he had left Holland when young and consequently was somewhat weak in his native tongue. The second one, a young man who had never been to America, was fluent in Dutch but was just studying English.

In the first three meetings both played somewhat of a hit or miss game. It was far from satisfactory. Even the speaker himself, as he explained later, felt that his messages were not being "put over." It should be stated in justice to the interpreters that President Grant, being a rapid speaker, and not being used to addressing an audience in that manner, sometimes said so much at a time that even the most skilled interpreter would have been unable to remember it all.

Then in the last meeting, something wonderful happened. The house was packed, and this time the speaker and interpreter—the young man—kept the audience spell-bound. No stumbling, no hitch. Just as rapid as the English words were uttered the Dutch followed, fluently, grippingly. President Grant spoke as if he always had spoken through an interpreter, delivering his message with power, and bearing a strong testimony.

All were greatly impressed, and this writer shall always remember the humble statement President Grant made after the meeting. "The Lord is a good speaker," he said. "I had told Him in prayer that I wanted to bear my testimony to these people. In the other meetings I felt dissatisfied because it bothered me to speak through an interpreter. To-night, from the moment I started to speak I forgot all about the interpreter. Still it seems that I have given him enough time to do his work. The Lord is a wonderful speaker." In this same spirit the young man spoke, being fully convinced that a higher power had prompted both speaking and interpreting.

"I had told the Lord in prayer that I wanted to bear my testimony."

The remarkable answer to that simple prayer of faith will never be forgotten by those who witnessed it.

FROM THE MISSION FIELD

Branch Conferences: Of the Plymouth Branch, Bristol District, held on November 22nd. The conference theme, "Genealogy," was well presented by the members of the branch, under the direction of Walter Shortle, branch president. President Harold E. Dean was in attendance.

Of the Stroud Branch, Bristol District, held on November 20th. An unusually large group of members and their friends were in attendance

at the conference, all of whom enjoyed the rich outpouring of the Spirit of the Lord and the well presented program. President Harold E. Dean and Elder Frank S. Naylor, Jr., were in attendance.

Of the Wigan Branch, Liverpool District, held on November 22nd. It was a day of rejoicing and thanksgiving as the members and their friends met together in capacity of conference. The saints and the Elders joyfully participated on the program, making it a complete success. President Rock M. Kirkham and Elder Paul B. Larsen were in attendance.

Of the Oldham Branch, Manchester District, held on November 15th. The Sunday School Children very ably rendered the program of the afternoon session, while the adults presented the pageant, "Savation for the Dead," at the evening services. There was a good turn out of both members and their friends. President Martin R. Braithwaite and Elder Marion L. Clawson were present.

Of the Hyde Branch, Manchester District, held on November 22nd. The conference theme was, "Life Here and Hereafter." Miss Doris Swan gave a beautiful vocal selection. Missionaries present were: President Martin R. Braithwaite and Otto Done.

The branch conferences of the Sheffield District were held on six consecutive Sundays, beginning Sunday, October 24th. The respective order in which each conference was held is as follows: Pontefract (Unorganized), Woodhouse (unorganized), Sheffield, Rawmarsh, Barnsley and Doncaster Branches. The conference themes effectively carried out were: "Seeking after Our Dead," "Obedience," "The Articles of Faith," "Revelation," and "First Principles of the Gospel." At each gathering a rich outpouring of the Spirit of the Lord was made manifest, and each conference was well attended.

Doings in the Districts: *London*—On December 17th, the members and their friends of the London District were entertained at a concert and social, held in the North London Branch hall. The affair was given under the auspices of the District Recreational Committee. Several one-act plays were given, some of which were written by the local members. Refreshments were served by the Relief Society of the Holloway Branch. Everyone present thoroughly enjoyed the entertainment.

Manchester—The Primary Association of the Hyde Branch, Manchester District, was re-organized on November 18th, under the direction of Sister Marion Baron. The Primary has been unorganized for a year, but the children rejoice upon its re-organization.

A successful "Cake and Apron" fair was sponsored by the Relief Society Sisters of the Hyde Branch, on December 12th. The Hyde Red Cross representative, Miss A. E. Tweedale, performed the opening ceremonies. The one hundred persons present were well entertained by Mr. J. Wright's Concert Party and Acrobat Dancers, whose services were given freely. Eight pounds were realized, which has been used for charitable purposes by the Relief Society.

The Sunday School kiddies of the Hyde Branch were honoured with a Christmas party on December 19th. The hall was appropriately decorated, and after the rendering of a splendid program, presents were distributed to the children by Father Christmas.

Sheffield—On Thursday, December 3rd, an illustrated lecture was held at the Miners' Hall, Askern, near Doncaster. Four hundred and fifty persons were present. Views of Western America, with the accompanying Church history and doctrine, were effectively presented by Elder Perry L. Watkins, of the British Mission Office. He was assisted by Elder W. Kenneth Lund. Many who were present received more light concerning the purpose and philosophy of "Mormonism," which has helped greatly to allay prejudice.

Welsh—A Christmas social, sponsored by the M. I. A. of the Pontypool Branch was held in the Memorial Hall, Varteg, Mon., December 21st. A program of games, singing and dancing was enjoyed by the large gathering of members and their friends. Refreshments were served, after which the children were overjoyed when Father Christmas surprised them with various kinds of presents.

On Christmas Eve, the members and their friends of the Cardiff Branch met together at the home of Albert Perry. The features of the evening's entertainment were community singing, games, dancing, and an extemporaneous program. A spirit of thanksgiving and rejoicing prevailed. Supper was served by Sister Perry.

DEATHS

ANDREWS—Sister Elizabeth Andrews of the South London Branch, who recently returned home to England from the United States, passed away on December 11th, in her eighty-third year. Funeral services were held at the Bockley Cemetery, under the direction of President Orrin W. Astle. Elder Blayney J. Barton dedicated the grave.

WATTS—Sister Caroline Ann Gransden Watts of the South London Branch, passed away on December 23rd, at the age of forty-eight years. Sister Watts had recently returned to her home in England after being in Utah for two years. Funeral services were held at the Ladywell Cemetery, Lewisham, under the direction of President Orrin W. Astle, who also dedicated the grave.

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CONTENTS

Faith is a Living Principle	...	65	Incident in President Grant's	
Editorial: The Swedish Mission			Missionary Life 77
Presidency	72	From the Mission Field 78
Dedication of Groningen Chapel		74		

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSON, 295 EDGE LANE
LIVERPOOL